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Section of the third Chapter of the third Book, "as we have been speaking of, are essences, may further appear by what we are told concerning essences; *viz.*, that they are all ingenerable and incorruptible. Which can not be true of the real constitutions of things, which begin and perish with them. . . . Thus that which was grass today, is tomorrow the flesh of a sheep; and, within a few days after, becomes part of a man; in all which and the like changes, it is evident their real essence, *i.e.*, that constitution whereon the properties of these several things depended, is destroyed, and perishes with them. But essences being taken for ideas established in the mind, with names annexed to them, they are supposed to remain steadily the same, whatever mutations the particular substances are liable to. . . . By this means the essence of a species rests safe and entire, without the existence of so much as one individual of that kind. . . . From what has been said, it is evident, that the doctrine of the immutability of essences proves them to be only abstract ideas, and is founded on the relation established between them, and certain sounds as signs of them; and will always be true, as long as the same name can have the same signification."<sup>8</sup>

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#### REVIEWS AND ABSTRACTS OF LITERATURE

*The Idea of Progress.* J. B. BURY. London and New York: Macmillan Co. 1920. Pp. xi + 377.

In spite of the profound influence which the idea of progress has exerted upon modern thought, there has been in English no adequate account of its development. Professor Bury's volume attempts with considerable success to fill this need. He has included little in the way of original theory, but has traced an important development in the history of ideas with lucidity and critical insight.

The scope of the narrative is broader than its title would indicate, for in showing the growth of this particular concept, the author has outlined as well the general trend of the philosophy of history from its origin until the idea of progress came to assume a central position. This trend is shown to approach by a necessary sequence of steps

<sup>8</sup> If it is true, as Professor Henderson asserts (*ibid.*, p. 436), that I have attributed to his writings statements which they do not contain, I greatly regret the fact, and shall be glad if he will correct any such errors. I have endeavored rather meticulously to substantiate every ascription which I have made, by a direct quotation from his writings.

the eighteenth century's enthusiastic affirmation of belief in general human improvement, not achieving this conclusion until after the destruction of each obstacle in its way—the lack of historical knowledge, the belief in an arbitrary Providence and in Golden Ages of the past, and the long delay in appreciating the promise of natural science. Bacon, it is held, lacked the vision of indefinite future improvement, and Fontenelle's hope extended only to the growth of knowledge. To the Abbé de St. Pierre, therefore, is credited the first complete expression of the doctrine of progress.

The history of the idea since Condorcet forms a less continuous development, turning into the devious paths of the social sciences in their quest for objective laws of social change. For this reason, perhaps, the second half of Professor Bury's account is less systematic and less comprehensive than the first. The subject is not followed beyond Spencer, and the bearing of the evolutionary philosophy itself is very briefly told.

The effects which different standards of value have produced in the philosophy of history are scarcely mentioned, in spite of their intimate connection with theories of progress. The author himself appears to be content with the word "happiness" as a sufficient criterion of improvement, and nowhere suggests the problems that have arisen in attempts to define and defend it. The idea of progress, he writes in the introduction, "means that civilization has moved, is moving, and will move in a desirable direction. . . . To the minds of most people the desirable outcome of human development would be a condition of society in which all the inhabitants of the planet would enjoy a perfectly happy existence." In later chapters, among other details, one may find occasional reference to certain ethical ideas: to Helvetius' theory of utility, Kant's moral imperative, eudemonism, natural and ultra-natural sanctions of conduct. But beyond such casual mention, there is slight indication of the existence of any problem regarding ethical criteria, or of the variety of past and present opinions on the meaning of human improvement. Such under-emphasis upon the ethical aspect is not uncommon in considerations of progress, and leads, as in the present work, to an obscuring of one of the dominant factors in every verdict upon human events as progress or degeneration.

The book as a whole invites especial comparison with two others in the same field: Robert Flint's *History of the Philosophy of History in France*, and Jules Delvaille's *Histoire de l'idée de progrès jusqu'à la fin du XVIII<sup>e</sup> siècle*. Both of these works are larger, and contain a profusion of details which Professor Bury has chosen to omit, yet which the special student may still find significant. Both

lack important sections of the field, however. Delvaille, stopping with Condorcet, omits the nineteenth century writers whom Bury includes. Flint, though carrying the narrative farther along than Delvaille, confines it largely to French writers, and thus leaves out several important figures in Germany and England. On the whole, then, the scope of Bury's work is larger, while it gains in clarity as well through economy of detail, sharp contrast of views, and systematic development.

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### JOURNALS AND NEW BOOKS

THE JOURNAL OF EDUCATIONAL PSYCHOLOGY. May, 1921. *A Survey of the First Three Grades of the Horace Mann School by Means of Psychological Tests and Teachers' Estimates, and a Statistical Evaluation of the Methods Employed* (pp. 243-252) (Part I published in the Feb. issue): CLARA F. CHASSELL and LAURA M. CHASSELL. - This continues the report, recording the correlations obtained between various measures, evaluating these measures by comparing them with a composite of all the measures utilized, and giving a detailed account of the statistical methods employed in the conversion of these measures into mental ages. The highest correlation between the Stanford revision test and any other measure was .72 (60 cases) in the case of teachers' estimates. *Scientific Evidence on Handwriting Movements* (pp. 253-270): FRANK N. FREEMAN. - The teaching of handwriting is dominated by a very widespread dogma concerning the best way to write and the best way to teach writing. The dogma is the opinion that the so-called muscular arm movement is a superior method of writing and that writing should be taught by emphasizing this arm movement, by giving exercises which develop it. Scientific evidence refutes it almost completely. The evidence indicates the following items of position have some relationship to excellence in writing: The pronation of the hand to such a degree that the wrist is not tilted more than 45 degrees from the horizontal; the position of the forearm at an angle of about 90 degrees with the line of writing; the support of the hand upon the third and fourth fingers rather than the side or the base of the hand; a position of the thumb and forefinger on the penholder which is produced by slightly bending the joints. In this position the forefinger rests nearer the point than the thumb. *Intelligence and its Measurement, A Symposium, XIV* (pp. 271-275): B. R. BUCKINGHAM. -